

The Effect of a Position on the Method of Deletion in Nahj Al-Balaghah: A Semantic Grammatical Study

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Abstract

This study aims to research in proving the impact of the place or the non-linguistic context, which is represented in the relationship between the speaker and the addressee and the circumstances and circumstances surrounding them in the method of deletion. This study was applied to texts from Nahj al-Balaghah of Imam Ali, peace be upon him. This is according to the sentences received in different texts of the approach and then analyzed.

The research reached the following results:

- 1- Deletions are generally made for brevity and brevity. The Arabic language usually tends to be brief, and farther from multiplication.
- 2- If any part of speech is deleted, there must be evidence for its deletion, and this evidence is either my article, my position, or my mind.
- 3- The semantics of omissions differ according to the place in which they appear; It may be for the purpose of glorifying or honoring the omitted; Or belittling it, or protecting the tongue from mentioning it, or that time falls short of describing it, etc...
- 4- The position has an effect in assessing the structures that are absent from the structures that make up the textual tissue.
- 5- The beginner in the approach was omitted, and his experience is multiple; For the Imam, peace be upon him, to surprise the addressee with grammatical structures he was unfamiliar with. Be more influential.

1. Introduction

Everyone who reflects on the texts of Nahj al-Balaghah with a sound mind and a rational view ends with an inevitable conclusion, which is that these texts were issued from a certain connected to the sky, the product of which was fully aware and fully aware of how man is made, by establishing the rules of his integration and organizing his life in a way that guarantees his rights It defines duties, so it transcends the time of production and transcends the place in which it was said that it became a comprehensive system to build life with its fullest human horizons; Because its texts cannot be confined according to treatments of events that occurred at a time in history; Rather, it extended to include human issues throughout life.

Hence, the passion for studying began to study its texts, especially the study of the effect of the place in the method of deletion in the noun sentence, which is a method frequently used in the Arabic language in general and in Nahj al-Balaghah in particular. It is used for multiple and varied purposes; It fits with the place of the text and the occasion in which it was said, and is not used arbitrarily. There must be evidence that it has been deleted, and this is the point at which the research will stop; To reveal the effect of deletion on the grammatical structure and its relationship to meaning.

Accordingly, the research was divided into two parts:

First: Deletion in the nominal sentence that is confirmed and includes: (deletion of the subject and deletion of the predicate).

Second: the omission in the nominative negation sentence, and it came in the context of the two negation tools (what negation is neglected, nor negation of gender).

1.1. The effect of the position on the method of deletion in Nahj al-Balaghah

Deletion: It is one of the rhetorical methods that the Arabs used in their speech in the most beautiful and most influential way in the mind of the listener, because of its impact on the grammatical structure and its relationship to meaning.

The omission is every word that falls from the phrase [1], to reduce the speech and the weight of the hadeeth [2]. A high rank, and they praised it and preferred it over other speech, because it makes the addressee participate in the interaction with the text and reflects on his thought in order to reach the omitted. ((There must be in what is left an evidence for what has been uttered, otherwise the utterance will be incompatible with the understanding, and this indication is objective and current)) [5]. ((By which the cooperation between the addressee and the speaker is achieved, leading to a fruitful dialogue)) [6], the subject or the predicate may be omitted verbally if it is understood in the context.

The omission - in Nahj al-Balagha - in the nominative sentence is as follows:

- **Deletion in the fixed nominative sentence**

1. Delete the predicate:

The position has an impact on the continuity of the discourse and the understanding of the meaning, according to the saying (Van Dyck): ((The text must be interpreted according to the world)) [8], because often the grammatical structures in the nominative sentence are subject to the deletion of one of its corners - the subject or the predicate - and if the subject is deleted, the structure is adopted On one element, which is the news, the beginner is appreciated, and his knowledge depends on the presence of evidence; Which may be verbal or present [9], says (Al-Jarjani): ((There is no noun that you find has been deleted and then hit its place, and it was deleted immediately, it should be deleted in it, unless you find its omission there better than mentioning it, and you see its inclusion in the soul first. And forget the pronunciation of it)) [10]; Because it aims to achieve technical rhetorical purposes, including: (praise, glorification, glorification, or narrowing the position from prolonging speech due to boredom, or the omission is a precaution against tampering ... etc.) [11] according to the circumstances that it brings out and the reasons to be communicated, and it has The subject was deleted - in Nahj al-Balagha - and its report is singular on images, including:

- a) The subject is omitted, so the predicate is a specific indefinite. Derived:

And this synthetic picture came in his saying (peace be upon him): ((Seeing is He, when He is not seen from His creation)) [12].

The word (seeing) came as a news for a subject whose appraisal was deleted (God) or (he), because the subject is frequently deleted (after the news is an adjective for it in meaning) [13], in addition to the evidence for it in the above that is richer than mentioning it. This omission was made for the sake of maximizing; God Almighty sees the servants, knowing their secrets, encompassing their affairs.

And what was mentioned in this picture is his saying (peace be upon him): ((witnesses are like absence, and slaves are like lords)).

From his speech with his flock, the subject came omitted in the two nominative sentences (witnesses like absence), (slaves like lords) his experience (witnesses, slaves) his appreciation in the two sentences (you). This omission has benefits; It infuses the recipient with a follow-up activity in the light of imagining the meanings in his mind, understanding and estimating them according to the clues and references that indicate them. For this reason, Ibn Rashiq considered it one of the types of rhetoric, when he said: ((This was only a number of types of rhetoric, because the soul of the listener expands in conjecture and calculation, and every known is easy, because it is limited)) [14], and this omission came to (disparage) the addressees; Not mentioning the beginner is an insult to them, in light of their comparison to (witnesses as absence), as they do not exist on the battlefield despite their call for jihad and urging them to do so.

- b) The subject has been deleted, so the predicate is a rigid, specific repudiation:

And it is the structure that was mentioned in his saying (peace be upon him): ((the glory of every afflicted, the strength of every weak, and the dread of every agitated)) [15]. From his sermon, peace be

upon him, the subject has been omitted from the three nominal sentences that he narrated in succession: (dignity, strength, fear) and his appreciation (he) and the omission is permissible; Because the news is a descriptive repudiation [16], and the reason for the deletion is the indication of the situation and the place and the context for it [17], it was presented in the context of the text by what indicates it, which is (Haa) the continuous pronoun belonging to God Almighty, this deletion gives the speech strength and beauty, avoids it repetition, and makes it more Influence on the soul to deliver its purpose (glorification); God alone has pride, strength and security that He grants to whomever He wills of His righteous servants, so the imam - with this - invites us to turn to God and rely on Him and leave others and others in fulfilling our needs and affairs.

We read this picture of what he (peace be upon him) said when he was asked about fate. He (peace be upon him) said: ((It is a dark road, so do not take it)). Then he was asked a second time and he said: ((It is a deep sea, so do not enter it)) [12].

In the foregoing there are two reports: (road, sea), and their predicate was omitted permissibility, because they are in the answer to the question [15], and the reason for their omission is (narrowing of the place for lengthening the speech for pain) [20], and the rhetorical purpose of the omission is (exaggeration and glorification), Destiny is one of the hidden secrets of God, and no one else knows it. So you should not go into it.

c) The subject is omitted, so the news is derived knowledge:

This synthetic picture came in his saying (peace be upon him): ((The first is nothing before Him)).

In the above, the subject is omitted, as it is permissible to appreciate (it), (because the words were only brought to denote the meaning, so if the meaning is understood without the utterance, it is permissible not to bring it) [21], and the rhetoric that the omission in this regard is useful is (honour); God is the first before all things and he is the remainder after the extinction of things, and this is what I affirmed (not the anti-sex).

And what was mentioned in this picture is his saying (peace be upon him): ((The Knower of the Secret is from the pronouns of those who are implicit)) [12].

The predicate in the nominative sentence (the world of the secret) and its subject is omitted permissibly (because the aforementioned word is knowledge) [18], so it may be a subject or predicate, and the subject is estimated by (he), based on what is required by the place and the spoken context, and this is confirmed by Dr. (Muhammad Hamasah) by saying: ((The indication of the omitted is taken care of by the uttered structure, and its belonging to a specific model is the basic structure and reliance on the verbal stance or standing)) [24], and the eloquence of this omission is (exaltation); Nothing in the heavens or the earth is hidden from God Almighty, even if it is the weight of an atom that He knows. His knowledge encompasses everything around us.

The subject may be included deleted after the fulfillment of the answer to the condition, and the news is mentioned in the sentence, and it is the structure that was mentioned in his saying (peace be upon him): ((Generosity was the beginning, as for the matter: It is considered shyness and slander)) [12].

The subject came omitted in the sentence of the answer to the condition as permissibility, because it occurred after the (fa) in the answer to the condition [26], his experience (shyness), and his appreciation (he) or (generosity). The purpose of this omission (reduce) is for the knowledge of the addressee, and the justification for it (remembrance, implied), the name was explicitly mentioned in the beginning of the speech, which is (generosity), and the implication is the conjunction between the subject and the predicate as it suggests thought to know the omitted from them, and in that he says Dr. (Tammam Hassan): ((The omission is based on a presumption, and the most important clues indicating the omitted one are: (the obligation, and the aforementioned) and both are verbal clues)) [27], and the meaning that the Imam (peace be upon him) wants to convey to the addressee and alert him to him It is that the giving should be free of charge and without being asked of you, because the giving after the question is for one or both of two captives, namely (shame or slander).

The synthetic Itana this image as saying (peace be upon him): ((I advise you the slaves of God, fear God, and warn the world, ... its people shake the ship in the field of storms bombed seas ... tossing what drowned them is not Bmstdrick, and survived withering Apart)) [12].

In the foregoing, the semi-sentence (to mahk) came as news of a omitted subject that is permissible and valid after the fulfillment of the answer to the condition, estimated by (he), and the estimation of the omitted is obligatory, although the meaning is understandable, and (Al-Suyuti) explains the reason for this assessment by saying: ((The grammarian is able to give The rules are true, even if the meaning is understandable, and the ability of the recipient to appreciate the omitted in a good way is also an ingenuity)) [29]. He appeals to brevity and lightness in speech, especially if the omission is in structures in which speech is prolonged, such as the conditional method [30]. The eloquence of this exclusion (exaggeration) from this world in light of its comparison to a ship in the midst of the seas and storms striking it from all sides. In order to win the hereafter.

- **The beginner may reply deleted after saying**

And this synthetic picture came in his saying (peace be upon him): ((Even when our martyr is martyred, it will be said: The master of the martyrs)) [12].

The (Sayyid al-Shuhada') came as a report, its beginning was omitted from the permissibility, because it occurred after the saying [13], its estimation is (it), and the justification for this omission is the indication of the situation and the position and the context for it, and it has been omitted to glorify and glorify him. B (The Master of the Martyrs), who is one of the masters of Quraish and its fighters, was killed by the polytheists after many of their leaders were killed in the Battle of Badr.

(The beginner has been deleted, with multiple experiences in several places - from Nahj al-Balagha -), including:

His (peace be upon him) saying: ((Long in his grief, far away in his anxiety, much in his silence, he is busy with his time, thankful and patient)) [12].

The subject of the subject was omitted, and its predicate is multiple, and it is an indefinite specific to the description, and it is permissible for the predicate to be multiple in the pronunciation and meaning, because it is a ruling and it is permissible for a thing to be judged by more than one ruling [35]. From the meaning of the addressee's knowledge, so the speaker's attention to his words is in accordance with the addressee's condition of "perception and his sharing with him of some benefits and information, so what the addressee has taught him, and what he was ignorant and absent" [36], and the purpose that the omission benefited is honor, so the imam (upon him) Peace) has honored the believer by mentioning his attributes, which are: (patience, forgiveness, suppressing sorrows, and spending his time with what benefits him in this world and the hereafter).

And what was mentioned in this synthetic form is his saying (peace be upon him): (The term is hidden, the defects are hidden, the action is preserved) [12].

The subject of the subject has been omitted for the permissibility of his appreciation (he) and the situation necessitated by not mentioning that the listener invokes it for him has already been mentioned - frankly - and the speaker's intention is known to him when mentioning the Musnad [20]. To surprise the addressee with grammatical structures that he may not be familiar with much to be more influential in himself and this is confirmed by recent studies, says (Reviter): ((The stylistic effect is a real outcome resulting from the surprise of the recipient by using stylistic means he does not expect, and it goes out of what he knew in a particular context) [22] And the eloquence of this omission is (belittlement and belittling), for the son of Adam is a weak creature, his fate is unknown, he does not know anything about his term or when it will end and he does not feel his diseases except when they appear, despite his weakness, he still clings to his vanity and does not take advice when hearing it.

2. Delete the news

- a. After (if not):

And this synthetic picture came in his saying (peace be upon him) ((By God, had it not been for my hope of witnessing when meeting the enemy, I would have brought my passengers closer)) [12].

Philosophical Readings XIII.4 (2021), pp. 1995-2002. 1998

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After (if not) the conditional abstinence is a nominative sentence whose subject is (please) its predicate is omitted and its estimation is obligatory (exist), and the reason for deletion is mitigation, especially in subjects in which structures are elongated. Its delivery is the urge to witness that the soul of every believer craves and the urge to obey their guardian, but the addressee was denying what he heard, and this is clear by his (peace be upon him) use of the emphatic method more than once, he used the emphasizing by swearing, and emphasizing with blame included in Lula's answer.

And what was mentioned in this picture is his saying (peace be upon him): "Were it not for the term that God has decreed for them, their souls would not have settled in their bodies, all at once."

While the subject (term) has passed, and its report is obligatory omitted (existing); ((For the sign of the conditional tool on it, as it is a letter of abstinence from existence as well as being known)) [15], the addressee's knowledge is richer than mentioning it in order to reduce speech and keep pace with the Arabs in their uses [22] and this grammatical structure and the methods it includes in what suits the context and position had an impact on clarity of meaning; The Imam (peace be upon him) explained some of the characteristics of the pious, for they hope to meet their Lord with great longing, and had it not been for the appointed term for them, their souls would not remain in their bodies for a single moment for the meeting they eagerly await.

b. After (where):

It is the structure that was mentioned in his (peace be upon him) saying: ((And the exit of his neck is like a jug, and its insertion to where his stomach is as the dye of the Yaman mark) [23].

The spatial adverbial (where) was followed by a nominal sentence consisting of the subject (his belly) and the predicate omitted by permission because it is an absolute universe whose estimation is (extended) and omitted for brevity, and the context indicated it. The Imam (peace be upon him) wanted to draw the listener's attention to the power of God and the beauty of his work in light of his mention of the beauty of the peacock and its bright and attractive colors that delight the onlookers.

- **Deleting the simple nominative sentence:**

The nominal sentence was omitted in the context of the conditional, and it is the answer to the condition in two combinations:

1. The condition preceded by evidence of the answer

We read this structure in his saying (upon him be peace): ((So my guarantor for your flank is sooner than later, if you do not grant it soon)).

In the text, a conditional clause formed from the conditional clause (if) and the conditional clause (you were not given urgently). The answer clause has been omitted even though the two clauses (the condition and the answer) are considered one sentence; In the science of the addressee and ((sufficiency with the cause over the cause)), the condition was revealed the status of the cause, and the answer was revealed the status of the cause. is (a relationship within and in most of the examples the supposed element is found in the previous text, which means that the omission is usually a priori relationship) [24]; at the same time a residual relationship; The imam wanted to focus the addressee on the omitted, which is his saying: "I am a guarantor for your radish in the future"; To urge him to follow the truth and its people to obtain absolute victory as long as Ali is guaranteed this right.

The second: The conditional tool (if) is preceded by the oath, and they are not preceded by what needs to be reported.

And it is the structure that was mentioned in his saying (peace be upon him): ((By God, if he did not disobey him in the old, and he disobeyed him in the small, for his daring to blame the people)) [12].

In the text came the conditional tool (if) and the conditional sentence is (He was not disobeyed...), and the answer sentence is obligatory to be omitted to be dispensed with by the sentence of the answer to the oath that preceded the condition [13], because if the oath and the condition meet in one sentence, the answer is for the applicant of them, And the late one deletes his answer in order to dispense with it [13], and the justification for the omission is to keep the omitted one imagined in the addressee's mind in light of the contextual relations between the words, and the most important thing to notice in the text is the diversity and multiplicity of the methods used by the Imam (peace be upon him). This is evidence of the multiplicity of needs and reasons that he (peace be upon him) wanted to convey to the addressee. The most important of these purposes is to warn the addressees and warn them against backbiting each other. Perhaps God will forgive the one who was slandered and have mercy on him after he has afflicted him, and punish the one who slandered him and cursed him.

2. Deletion in the negative nominative sentence:

The nominative sentence came in a negative, and its subject was deleted sometimes and its predicate was deleted at other times with the two negating devices: (not the neglected negation, not the negator of gender).

1. (No) Neglected Negations:

It came in the following pictures:

- a. The negation tool (no), so the subject is omitted, so its predicate is a singular, indefinite, specific, derived:

And it is the image that was mentioned in his saying (peace be upon him): ((There is no free person to give charity when meeting)) [12].

The nominative sentence came negative with (not the neglected negative), which denied the deleted subject matter estimated with (you) the rule of his experience (free), and the reason for deleting the predicate is (knowledge of it in the place of slander) [49], the Imam (peace be upon him) blames some The laggards of the people of Kufa for not fighting Muawiyah and not supporting Islam, he (peace be upon him) - as we see - uses one of the most eloquent methods in order to achieve (the two purposes of communication and influence that he seeks in the most complete way) [19].

- b. The negation tool (no), so the subject is deleted, so it is reported by a singular indefinite:

And this synthetic picture came in his saying (peace be upon him): ((Knowing since there is no known, and Lord since there is no master)) [12].

(not the neglected negative) denied the omitted subject matter estimated by (is) the rule of his experience (known, accusative) in the two nominative sentences, and the reason for the omission; (It is well-known, certain, in fact) [26], so there is no need to mention it, and deleting it is to glorify Him and prove His Oneness, for God is the All-Knowing, and the Lord is the One who is obligated to worship Him alone, and there is no polytheism for Him.

And from what was mentioned in this picture, he said (peace be upon him): ((There is no ghost that is sought)) [12].

(No) denied the omitted subject of (he) the rule of his experience: a ghost, and the reason for the omission was in an interrogative answer assessed as (a ghost), so the answer came: (a ghost, so he is being investigated); The imam (peace be upon him) denied this attribute from God Almighty, as he is not a body until it wears out, and the purpose of the omission is to protect the one who has been omitted from the dhikr in this place to honor him [11].

- c. The negation tool (no), so the subject is omitted, so tell him the knowledge of a derivative:

And this synthetic picture came in his saying (peace be upon him): (It is a sword of God's swords, not the blade of the shin) [12].

(No) denied the omitted subject matter valued at (he) the ruling of the predicate (the clump of the shin) and the reason for the omission; For the indication of the situation and the station and the context for it, and what is meant is (Malik bin Al-Ashtar), he is the obedient master of extraordinary courage, a high position and a sublime rank. Because it is an honor for him.

- d. The negation tool (no), so the subject is a specific or indefinite noun, so his story is deleted:

And what was mentioned in this picture is his saying (peace be upon him): ((Praise be to God... who is always standing, for there is no sky with constellations, nor veils with trembling)).

(No) denied the subject (sky, veiled) the ruling of the deleted news estimated by (existing), and it was permissible to omit it to indicate the presumption of it. The purpose of this statement is the greatness of God Almighty and his ability in his creatures.

We read this picture of his saying (peace be upon him): ((Be in temptation like a son of white, no back so that he rides)).

She denied (no) from the subject: (appears) the ruling of the deleted news estimated by (her). In light of this omission, the Imam (peace be upon him) wanted to alert the addressee and guide him to arm himself with the weapon of awareness and insight, especially in times of temptation and adversity; So that he will not be exploited and become a victim of his misguidance and lack of insight.

2. (No) Negations for sexist

The deletion came in both corners and on the following images:

- a. The negation tool (no) so its name was omitted, so it was reported by a neighbor and a drawer:

And it is the structure that was mentioned in his (peace be upon him) saying: ((And that is something that you have been missing, so you are not responsible for it)).

Philosophical Readings XIII.4 (2021), pp. 1995-2002. 2000

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(No negating gender) denied its omitted name, estimated with (Bass) about the gender of its report (You), and its omission came to indicate the context on it, so it could be appreciated. Relying on verbal and current evidence to clarify the picture, the clarity of the phrase and the understanding of the intended meaning, the intended meaning, which is that Muawiyah claims things he did not know, or is present in them, which is the killing of Talha and Al-Zubayr.

b. The negation tool (no), its name is singular, a definite or a specific indefinite, so its news is deleted.

And this synthetic picture came in his saying (peace be upon him): “You and I are slaves who belong to a Lord and there is no other Lord than Him” [12].

(No) denied her name (Lord) from the gender of her omitted predicate estimated by (exist) and it was omitted to denote it and following the frequent use of it omitted, and (peace be upon him) used (no) the gender-negative to confirm the oneness of God Almighty and single him out for worship, for people are nothing but slaves of God obligated They must obey him and abide by his orders.

And what was mentioned in this picture is his saying (peace be upon him): ((I established for you the rules of truth in the straying horses, where you meet and there is no evidence)).

(No) denied the content of the sentence consisting of the noun (evidence) of the omitted news estimated at (exist), and the reason for the omission is the knowledge of the addressee, as some elements can be dispensed with depending on the understanding of the listener and his ability to deduce the omitted; The speaker deletes what the listener knows and mentions what he does not know, and this deletion had the effect of making the addressee interact with the text and think; To appreciate the omitted by which the meaning intended to be conveyed becomes clear, the Imam (peace be upon him) was explaining to the listener the circumstances and events he was living with people far from guidance and righteousness and clinging to misguidance and blindness despite what he presented to them of clear evidence and proofs, but they were not guided by it and preferred disbelief. A place of blame and reproach.

c. The negation tool (no) so its name is defined as the indefinite, so the word for it is omitted:

And it is the structure that was mentioned in his (peace be upon him) saying: ((Then there is no Gabriel, nor Michael, nor Muhajiroun, nor helpers who help you, except for the Muqara'a')).

It denied (no) the content of the nominative sentence in two places (no Gabriel, no Michael) and it is permissible to enter (no negation of gender) on the defined noun; Because it is (the interpreter of Bankara) [28], due to the two angels' fame for aid and assistance, and the appreciation: (No helper, no help), and some Arabs heard this, and to this, Dr. pointed out. (Abbas Hassan) by saying: ((We have to accept these texts in their apparent state without imitating them, and they are limited in our use to the well-known common language that stipulates the conditions we knew; unification of the tool of understanding, and to prevent bifurcation between the interlocutors in one language)) [29], and as for the news, it is deleted. It is estimated by (to you) and it is permissible to omit it because of the knowledge of the addressee, and it served the purpose of alerting the addressee and guiding him to adhere to Islam and not to leave it; For if they forsake him, their prestige will be taken away and their blessing be taken away.

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